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has the right of sleeping with the man that night, *dowrah*, says to him: "I grant thee furlough, now go to thy wife over there! *ana msâmḥatk erṣed 'enda maratk hunâk.*" But should the man infringe the right of one of his wives and spend several nights with the other, the deceived woman may rage as much as she will, but it will not do her any good, especially if her husband has paid to her kin the price asked for her. If a near relative of the woman dies, the man may and even should have intercourse with her for several nights, to comfort her in this way at least. During her monthly period, *'alejha-l-ḥejż*, the man must not touch the woman for from three to five days, and not for forty days after the birth of a child. During the monthly period the woman cooks and eats with the others as usual. If a man wants to beget a boy, he must have intercourse with a woman on the night of Thursday to Friday, *ǧâma'aha lejlt al-ǧum'a*, as the name of Friday, *ǧum'a*, recalls sexual intercourse, *ǧemâ'*.

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TREATMENT AND DUTIES OF WOMEN

The rôle of the woman is to bear and bring up children, to prepare the meals, to sew, and to pitch, strike, and load the tents, *teḥajjeṭ, tebni, tarmi, tešîl al-bejt*; also to load up the entire outfit of the tent, to collect the camel's hair and weave from it the bags and various saddle ornaments, *tenṭa'*, to procure water, *trâwi*, to gather fuel, *teḥaṭṭeb*, to go out to buy wheat and barley, *tesfer*, and to supply the mare with fresh *šiḥ* and *naṣi, tešajjeḥ w-tehuṣṣ lal-faras*, etc.

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The man who loves his wife helps her in all these labors. He never lets her pitch, strike, or load up the tent alone, but along with his herdsman, servants, and sons always aids her. The camels carrying the supplies are guarded on the march by a servant or slave, the master or his son once in a while coming to see whether any of the pack camels needs help. Hauling water from a distant well is likewise usually the work of the son, servant, or herdsman; the master himself in this case drives out the herd to the pasture. A careful husband often loads two or three camels with fuel, especially dry branches and small stumps of *ṛaṣa* or *arṭa* — all this to save his beloved wife labor. Even the grass and hay is brought in by the sons and servants.

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CHAPTER VIII

CHILDREN

BIRTH AND NAMING OF CHILDREN

A woman who has had sexual intercourse with a man is called a *waḥama* during the thirty days while it is as yet unknown whether she has conceived or not. If she has conceived she is called *nâzel* or *ḥâmel*. For her delivery a Rwala woman never sends for a midwife. Kurdi's wife, for example, bore a child while sitting in a *žetab* litter on the march and never ceased to guide her camel. She cut the navel cord herself, wrapped the child in her dress, dismounted in the new camping ground, and carried the baby boy, *'ajjel*, to her tent.

A woman who has miscarried, *ramat*, and the fruit of whose womb has perished, *rma'*, is an object of fear.

A woman after confinement, *nefesa*, lives just as before the delivery, with no change in her diet.

When a son is born, the father is congratulated by his nearest relatives but expresses no particular joy; neither does he send out invitations to a meat supper. No animal is sacrificed or slaughtered at the birth of a boy or girl.

For seven days after its birth the child is bathed in camel's urine and rubbed with salt. On either the tenth, twentieth, or fortieth day wheat is gathered by the female relatives of the confined woman, shredded, and then a dinner prepared from it in her tent, to which all the women from the camp are invited. This festivity is known as the examination of the child, *ṭlâ'at al-'ajjel*. The mother goes with the child on a visit to all her relatives, a custom called *taṭlî'a*. Everybody presents the baby with something, often either a young camel or a colt, the gifts remaining its property.

Its name the child receives from its mother alone, this being one of her privileges. Sometimes she selects a name without thinking long about it; at other times, again, she may be directed by various influences. Thus, for instance, Prince an-Nûri's wife gave birth to a boy when camping near the castle of Âl Aḥejẓer — or, as it is called by the Rwala, al-

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852 539 o Ṣîta's kinsmen for remaining calm in danger and for their bravery and generosity, because they put food on the pan, *ṣaḥn*, before their guests.

Jâ ṣîta meḥzemeč ğebri O Ṣîta, splendid is thy belt,
'alejh min aḏ-ḏahab šebri. Which is gilded a span wide.

[292] The daughters and wives of the powerful chiefs wear over their dress, *ṭowb*, as a rule, a belt of wool or silk interwoven with gold or silver threads.

Ğemal ṣîta šaba-l-maṭlâ'
ğa'al min tabṛozeh tenlâ'
jamût wlêdaha-r-rzâ'.

Ṣîta's camel climbed a summit,
O Allâh! grant that she who looks angrily at it may lose her color,
And that her baby boy whom she nurses may die.

Šaba' al-maṭlâ' means that a camel carrying a pretty litter climbed a height; thus the litter projected above the horizon and was visible from afar. The Bedouins think that an angry [754] envious look can do man even deadly harm, and, therefore, that a woman who looks at Ṣîta's camel in that manner should be punished by Allâh. *Tenlâ'* means a woman who grows extremely [842 thin and loses her healthy color. A *wlêd*, baby boy, is preferred 554] by a mother to a girl, because he adds and will yet add to the esteem she enjoys in the tent. In losing him, her life's [586 happiness is often lost. She is then divorced by her husband and may have to wait long before finding another, owing to 754] the fear that an evil spirit is after her.

Jâ mohra žîdat Oh, that little mare, which was being led
min bên nazlêni Between the two camps!
ḳawwâdha ḫâled She was led by Ḫâled,
lâ jâ ba'ad 'êni. Oh, that I may look long at him!

Mohra means in this case the young wife of Ḫâled, the son of the late Prince Saṭṭâm; her relatives were camping not far off on the wedding day.

Jâ bakraten ḥorra
jâ mašjaha zafzâf